



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you The Prophet: if you^z divorced the women then let-divorce them^y you^z for their^y eddata^w (menstrual-period)^w and absso¹ (let-comprehensively reckoned you^z) the eddata; and ettaqo (let reverentially guard you^z not to displease) Allah, yourⁿ Lord; and let-not exit them^y you^z from their^y houses and let-not exit they^y except that ya'ateena (they^y commit) by an evident profanity;² and telka^w (she-that-afar-it^w / those^w) (are) Allah's limits; and whoever [he] exceeds Allah's limits then qad (already and affirmatively) [he] wronged³ (to) himself; nottadrey (profoundly-know [you^s]), perhaps Allah (causes to) occur after tha'leka (afar-that-it / that)^x a matter.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرُجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

2. So if reached^y their^y ajalo⁴ (term-limit) then let-hold you^z them^y by a ma'aroofen (popularly acceptable and not Sharey'-ah disapproved maxim) or let-part you^z them^y by a ma'aroofen; and ash'bedo (let-you^z call witnessing) twain justice-possessioners of you;^b and a'qemo⁵ (let-you^z uphold / sustain) the testimony for Allah; tha'lekum (collective-afar-that)^x (to-be / being) exhorted⁶ by it^x whom p [he] [was] believing by Allah and The Day The Last; and whoever yatta'qe (he reverentially guards not to displease) Allah [He] makes for him an exit.

فَإِذَا بَلَغَنَّ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلِ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَدُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

3. And [He] provides him from whence not yahta'sebo ([he] reckons / expects); and whoever [he] trust on Allah then He (is) his sufficiency;⁷ verily Allah (is) ba'legbo

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

¹ The word "أحصى" is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*. See البصائر القرطبي. In this case the *ehsa* (comprehensive-reckoning) of the eddata is considering all rules that apply to it.

² The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Sometimes the word "فاحشة" or "الفاحشة" is euphemistically used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

³ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

⁴ The word "الأجل" means term-limit, see اللسان.

⁵ The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you^f: (1) *uphold / sustain* of all the prescribed obligations of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶ The word "يوعظ" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: *exhortation* or *admonition*.

⁷ The word "المصدر" = "مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَ التَّنْبِيهِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حسب في حسبه" = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

(effector/fulfiller of) His command; *qad* (already and affirmatively) made Allah for every-thing a Fate.

حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغٌ أَمْرَهُ ۚ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦﴾

4. And whom^y despaired they^y from the menstruation of yourⁿ women, *en* (if) suspected you^c then their^y period (is): three *ash'buren*^{x*8} (months),^x and whom^y they^y menstruated not; and she-possessors (of) the burdens their^y *ajalo*⁹ (term-limit) (is) to deliver^y their^y burden; and whoever *yatta'qe* (he reverentially guards not to displease) Allah, [He] makes for him of his matter an ease.

وَالَّتِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ
نِسَائِكُمْ إِنْ آرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ
أَشْهُرٍ وَالَّتِي لَمْ تَحِضْ وَأُولَتْ
الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ
حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مِنْ أَمْرِهِ يُسْرًا ﴿٧﴾

5. *Tha'leka* (afar-that-it/that)^x (is) Allah's command [He] descended it^x to you;^b and whoever *yatta'qe* (he reverentially guards not to displease) Allah [He] expiates a'n (off) him his *sayye'aa'te*^w (demeritorious-deeds)^w and [He] magnifies for him a remuneration.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ
يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا ﴿٨﴾

6. Let-house them^y you^z of whence you^z housed yourⁿ selves of yourⁿ wherewithal; and let-not you^z *todharro-bunna* (plan/intend to harm them^{y m}) to straiten you^z on them;^{y m} and *en* (if) were^{y m} burden-possessors^y then let-expend you^z on them^{y m} until [they^y] deliver^{y m} their^{y m} burden;^{y m} then *en* breastfed^{y m} [they^{y m}] for you^b then *aa'tobunna* (let-accord you^z them^{y m}) their^{y m} remunerations; and let-mutually command you^z between/among you^b by *ama'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and *en* you^c have mutual difficulty then shall breastfeed for him another-she.^y

أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ
مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُمْ
لِتَضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ
حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ
حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ
فَعَاتُوهُنَّ أَجُورَهُنَّ ۚ وَأَتَمِّرُوا
بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمُ
فَسْتَرْضِعُوا لَهُنَّ أُخْرَىٰ ﴿٩﴾

7. Let expend abundance-possessor of his abundance and whoever [he] (had been) straitened on him his *rez'qa*^x (provision/victuals for sustenance)^x then let expend [he] of what *aa'tabo* (accorded/given him) Allah; not charges Allah a self^w except what *aa'taba* ([He] accorded it^w); shall make Allah after straitness an ease.

لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ
لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿١٠﴾

8. And how many of a village^w recalcitrated-she^y a'n (regarding) her Lord's command and His messengers; then We (made it) account a hard accounting and We tormented it^w a torment *nukra*¹⁰ (so enormous it is beyond imagination).

وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ ۖ فَحَاسَبْنَاهَا حِسَابًا
شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿١١﴾

9. So tasted-she^y *wabala* (burdensome ill-result) (of) her matter; and [was] her matter's consequence *khusra*¹¹ (a waste of her works).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ
أَمْرًا خُسْرًا ﴿١٢﴾

10. Prepared Allah for them a severe torment; so *ettago*

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

^{8*} *ash'buren*=أشهر=plural of paucity, versus *sho'booron*=شهور=plural of multiplicity, implying limited/small number.

⁹ The word "الأجل" means term-limit, see اللسان.

¹⁰ The word "*nukra*" means so enormous it is beyond imagination.

¹¹ The word "خسرا" means a waste of its works. See البصائر.

⁶⁰⁰² See Lexicon attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab*'s possessors. +

(let reverentially guard you^z not to displease) Allah, O, the
 alba'be's¹² (hearts-intellects staff)'s possessors, who^r they^z
 believed, qad (already and affirmatively) descended
 Allah to you^b thekra (Qur'an).

فَاتَّقُوا اللَّهَ يَٰٓأُولِيَ الْأَلْبَابِ الَّذِينَ
 ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا



11. A Messenger, [he] recites on you^b Allah's *Aya'te* (*Qur'anic statements*) manifesters to exit [he] whom^r they^z believed and they^z worked the righteous works^w from the darknesses^w to the illumination;^x and whoever [he] believes by Allah and [he] works righteously admits him [He] (*into*) paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w ever; *qad* (*already and affirmatively*) *abasana* ([He] *ultimately perfected and beautified*) Allah for him a *rez'qan*^x (*provision-/victuals for sustenance*).^x

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ
مُيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ
صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

12. Allah Who^a [He] created seven Heavens^w and of the Earth^w like-them;^{ym} *yatanaẓẓalo* (*iteratively descends*) the command among them^{ym} to know you^z that Allah on every-thing (*is*) Omnipotent; and verily Allah *qad* (*already and affirmatively*) encompassed [He] by everything omniscience.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنْ
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا ﴿١٢﴾